



# THIRUKKURAL EXPRESS



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C.E.:2024- January-21



Devaneya Pavanar

Devaneya Pavanar

Born 7 February 1902

Gomathimuthupuram, Madras Presidency, British India  
(now in Tamil Nadu, India)

Died 15 January 1981 (aged 78)

Madurai, Tamil Nadu, India

Occupation:Professor,Author, Tamil Activist, Etymologist

Devaneya Pavanar (also known as G. Devaneyan, Ñanamuttan Tevaneyan; 7 February 1902 – 15 January 1981) was an Indian scholar who wrote over 35 research volumes on Tamil language and literature. Additionally, he was a staunch proponent of the "Pure Tamil movement" and initiated the Etymological Dictionary Project primarily to bring out the roots of Tamil words and their connections and ramifications with Nostratic studies.

In his 1966 Primary Classical language of the World, he argues that the Tamil language is the "most natural" (iyal-moḷi) and also a proto-world language, being the oldest (thon-moḷi) language of the world, from which all other major languages of the world are derived. He believed that its literature, later called Sangam literature and usually considered to have been written from 200 BCE and 300 CE, spanned a huge

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period from 10,000 to 5,500 BCE. Mainstream linguists, geologists and historians do not subscribe to his theories.

Devaneyya Pavanar composed many musical pieces (Isaik kalambakam) and many noteworthy poems, including the collection of Venpa. The title Senthamil Selvar was conferred on him by the Tamil Nadu State Government in 1979, and he was also addressed as Dravida Mozhi nool Nayiru ("Sun of Dravidian languages").

Biography:

Gnanamuthu Devaneyyan Pavanar was a Tamil professor at Municipal College, Salem, from 1944 to 1956. From 1956 to 1961, he was the head of Dravidian department at Annamalai University.[3] He was a member of the Tamil Development and Research Council, set up by the Nehru government in 1959, entrusted with producing Tamil school and college textbooks. From 1974, he was director of the Tamil Etymological Project, and he acted as president of the International Tamil League, Tamil Nadu. (U. Tha. Ka.).[citation needed]

The Chennai District Central Library is named after Devanaya Pavanar and is located at Anna Salai, Chennai.[citation needed]

Views on Tamil versus Sanskrit:

"Lemuria" according to Pavanar, connecting Madagascar, South India and Australia (covering most of the Indian Ocean). Mount Meru stretches southwards from Sri Lanka.

Pavanar's Vadamoli Varalaru argues that hundreds of Sanskrit words can be traced to a Tamil origin, and at the same time he insisted that pure Tamil equivalents existed for Sanskrit loan words. He claimed that Tamil is a "superior and more divine" language than Sanskrit. In his view the Tamil language originated in "Lemuria" (இலெமுரியா Ilemūriyā), the cradle of civilisation and place of origin of language. He believed that evidence of Tamil's antiquity was being suppressed by Sanskritists.

Pavanar's timeline for the evolution of mankind and Tamil is as follows:

ca. 500,000 BC: origin of the human race,

ca. 200,000 to 50,000 BC: evolution of "the Tamilian or Homo Dravida[4] ",

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c. 200,000 to 100,000 BC, beginnings of Tamil

c. 100,000 to 50,000 BC, growth and development of Tamil,

50,000 BC: Kumari Kandam civilisation

20,000 BC: A lost Tamil culture on Easter Island which had an advanced civilisation

16,000 BC: Lemuria submerged

6087 BC: Second Tamil Sangam established by a Pandya king

3031 BC: A Chera prince wandering in the Solomon Islands saw wild sugarcane and started cultivation in Tamil Nadu.

1780 BC: The Third Tamil Sangam established by a Pandya king

7th century BC: Tolkāppiyam, the earliest extant Tamil grammar

In the preface to his 1966 book *The Primary Classical Language of the World* he wrote:

There is no other language in the whole world as Tamil, that has suffered so much damage by natural and human agencies, and has been done so much injustice by malignant foreigners and native dupes.

The general belief that all arts and sciences are progressively advancing with the passage of time, is falsified in the case of philology, owing to the fundamental blunder of locating the original home of the Tamilians in the Mediterranean region, and taking Sanskrit, a post-Vedic semi-artificial composite literary dialect, the Indian Esperanto, so to speak, for the prototype of the Indo-European Form of Speech. Westerners do not know as yet, that Tamil is a highly developed classical language of Lemurian origin, and has been, and is being still, suppressed by a systematic and co-ordinated effort by the Sanskritists both in the public and private sectors, ever since the Vedic mendicants migrated to the South, and taking utmost advantage of their superior complexion and the primitive credulity of the ancient Tamil kings, posed themselves as earthly gods (Bhu-suras) and deluded the Tamilians into the belief, that their ancestral language or literary dialect was divine or celestial in origin. In a chapter entitled *Tamil more divine than Sanskrit*, Pavanar gives the reasons why he judges Tamil to be "more divine" than Sanskrit, arguing for "Primary Classicality of Tamil", he enumerates:

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Tamil Language	Sanskrit Language
Primitive and original.	Derivative.
Spoken and living language.	Semi-artificial literary dialect.[5]
Scriptural studies exoteric.	Scriptural studies esoteric.
Inculcation of cosmopolitanism.	Division of society into numerous castes on the basis of birth and parentage
Admission of all to asceticism.  Holding higher education common to all.  Encouragement of gifts to all the poor and needy.	Enjoinment on the donors to give only to the Sanskritists.
Love of truth.	Love of imposture and plagiarism.
Laying of emphasis on love, as means of attaining eternal bliss.	Laying of emphasis on knowledge, as means of attaining union with the universal soul.
Having monotheistic Saivism and Having monotheistic Saivism and Vaisnavism as religions.	Having a system of sacrifices to minor deities as religion.
Literary description natural.	Literary description imaginary.



## Questions and Answers in Thirukkural

: Thirukkural Dr. R. Prabhakaran

### 67.3 Firmness of Action

(67.3 வினைத்திட்டம்)

Question:

Which is easy? To say what to do or to do what is said?

Answer:

It is easy for anyone to say what to do, but it is far more difficult to do what is said.

(Couplet – 664)

சொல்லுதல் யார்க்கும் எளிய அரியவாம்

சொல்லிய வண்ணம் செயல்.

(குறள் – 664)

Explanation:

It is indeed easy for anyone to say what to do or what he is going to do. But it is far more difficult to do what has been said. When we observe the behavior of politicians, we see that Valluvar's observation of human behavior is absolutely correct. In order to get elected, many politicians promise a lot of things to the voters. But once elected, they fail to fulfill most of their promises. Generally, it does not require much effort to say something. Doing something requires physical exertion and may even need financial and other resources. Furthermore, when doing an act, even if one encounters difficulties, one should pursue the action with great determination. Many people may not have the necessary integrity and tenacity needed to do what they say.

### 67.4 Firmness in Action

(67.4 வினைத்திட்டம்)

Question:

How do we achieve what we wish?

Answer:

Men of resolute minds will surely achieve whatever they wish for.

(Couplet – 666)

எண்ணிய எண்ணியாங்கு எய்து எண்ணியார்

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Explanation:



Dr.Prabhakaran(1968) [His passport photo taken during his first visit to U.S.as a research student.]

To achieve what we wish, we should be serious about our wishes. Wishful thinking alone will not help to achieve anything. When I was about three years old, one of our neighbor's sons-in-law, who was in Iraq, visited the neighbor's family. When he visited the neighbor's family, he brought gifts to all the family members and some of their friends. The neighbor's family was very excited to see him. He was treated like a celebrity. Their relatives visited them and greeted the son-in-law. His visit and the associated activities made a lasting impression on me. The same scenario reoccurred when he visited the following year. I assumed that the man was very rich and the reason for his celebrity status was that he lived in a foreign country. Since my family was poor, this incident created a lasting impression on my mind. I thought living in a foreign country was very special, which was why he had celebrity status. I decided that I should also live in a foreign country when I grew up.

The thought of living in a foreign country had become an obsession. I used to tell my mother that I wanted to go abroad and live there. My mother was a very mild-mannered person and never used to get angry. When I repeatedly told her that I wanted to go overseas, she was visibly irritated, and at times, she would say, "Go anywhere you want; do anything you want. But don't tell me about it." Despite her dislike for my going abroad, I continued to cherish the idea of going abroad. My father thought I was immature and did not know the consequences of living abroad. He thought I would get over my fancy ideas as I grew up. On the contrary, the thought of going abroad grew stronger each day.

When I finished high school, I wanted to join the merchant navy, thinking that would be an excellent way to go abroad. By then, two of my elder brothers had completed their college education and were in good positions in government service. Another brother had joined the medical college. So, I knew very well that my family would disapprove of discontinuing my studies and joining the merchant navy. I gave up the idea of joining the merchant navy. When I was in the senior year of my undergraduate studies, I wanted to join the Indian Navy as an officer. Though I scored very high in the entrance examination for the selection of officers in the Indian Navy, I did not do well in the interview and was not selected. I ended up pursuing my graduate studies. After two years of study and graduating with a master's degree in mathematics and statistics, I wanted to join the London School of Economics and pursue further studies in Statistics. My family did not have the necessary financial resources to send me to London for higher studies.

Though I had failed in my attempts to join the Indian Navy and pursue my studies in London, my desire to go abroad did not disappear. Instead, it grew stronger. I kept thinking of various ways of achieving my dream. One of my elder brothers was a very successful officer in the Indian Administrative Service (IAS). He encouraged me to appear for the examination for the selection of officers in IAS. Those who score very high in the IAS

examinations in India used to be appointed as Indian Foreign Service (IFS) officers. Since the idea of Foreign Service was in line with my dream, it naturally appealed to me. Although I liked the idea of joining the IFS, I could not meet the requirements for a job in the Indian Foreign Service.

My dream was still alive despite my failure to become an officer in the IFS. I joined as an Assistant Lecturer at The College of Engineering (now Anna University) in Chennai, India. I liked the teaching job. But after two years, I got bored. I felt that I was teaching the same things every year. A new set of students come each year. But the subjects to be taught are the same. I wanted to pursue higher studies either in London or in the USA. I contacted the American couple who were visiting professors in the college where I was teaching. I asked them about studying in the USA. They encouraged me to apply to American universities. But my problem was the lack of financial resources needed to go and study in the USA. They suggested that some of the universities in the USA might provide financial assistance.

After three years of teaching at the College of Engineering in Chennai, I got promoted to a lecturer position at the Regional Engineering College (now the National Institute of Technology) in Tiruchirappalli, Tamil Nadu, India. My boss was a man who had studied in the USA and received a Ph. D at the University of Minnesota. He encouraged me to go to the USA for higher studies.

At that time, one of my elder brothers, who was a Major in the Indian Army, was sent to the West Point Military Academy in the USA for higher studies. Since he was in the USA, I thought he might help me to get applications from US universities. He responded to my request and sent me applications from several US universities. With great excitement, I applied for admission and financial assistance to all the universities for which my brother had sent me application forms. But to my great disappointment, all the universities where I had applied rejected my application except for one of them. When I told my boss, who had studied in the USA, that I had been rejected by all the universities to which I had applied, he told me that the Universities to where I had applied were all Ivy League universities, and it was very difficult to get admission to them. Then, he suggested a few smaller universities. I applied to a few of them. Ball State University in Muncie, Indiana, gave me admission and a full tuition scholarship. At first, they did not give me financial assistance.

I wrote to the head of the department of Ball State University that I badly needed financial aid, without which I could not pursue my studies there. One of the students to whom the university had offered a Teaching Assistantship was drafted by the US Army and sent to the Vietnam War. Instead of him, I was granted the Teaching Assistantship. I finally arrived in the USA. Though I achieved my dream, I had less than five dollars with me when I arrived in the USA. I was unsure whether life in the USA would be like I had dreamed or a nightmare. It turned out to be more like my dream.

Despite the many disappointments and failures to achieve what I wanted, I finally succeeded in what I wanted. I attribute my achieving what I wanted to my perseverance and determination with which I pursued my dream.

I am not the only one who was able to achieve what I wanted. Valluvar says in Couplet 666 that most successful people have achieved what they wanted because of their persistence in their goals through perseverance.





Photo taken on February 21,2012, in Chennai.

Dr.G.Viswanathan,Chancellor,VIT,Vellore,released the book of Dr.R.Prabhakaran's "Purananuuru-A Commentary' and Dr.Mu.Ananthakrishnan,Chancellor,IIT,Kanpur received the first copy.At the left end Dr.Maraimalai Ilakkuvanar (clasping hands).At the right end Kavya Publishing company owner Prof.Shanmugasundaram.